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now presents them. These people likewise sang hymns of penitence for sin which in not a few instances might easily have expressed the prophetic feeling of sin contained in the penitential psalms of David's Psalter. And there was, besides, that old Egyptian civilization which had reached its climax in Abraham's times with its celebrated Book of the Dead, full of ancient wisdom, much of which might easily be interchanged with the Hebrew wisdom found in the Book of Proverbs many centuries later. In these civilizations men had already learned that it was a sin to steal and to kill and to lie and to commit adultery. The elementary duties of "honesty, integrity, purity, and humanity" were everywhere recognized, and Moses at best could only have adopted these into his system. The line between Mosaism and that which preceded it can never sharply be drawn, but every succeeding decade enlarges our knowledge of the great progress which had been made in the ancient world along lines of truth and right-living before the days of Abraham or Moses. Much in recent times has been suggested of the connection of Moses and his work with the Arabian tribes, especially the Midianitish tribe of the Kenites, among whom Moses received so large a portion of his education, and from whom he took his wife. To the head of this tribe, Jethro, Moses' own father-in-law, the Scriptures make large acknowledgment of obligation on the part of Moses, since it was from Jethro that the general plan of organization described in Exodus, chap. 18, was received; and, according to a rapidly growing opinion, it was from this tribe that Moses received the conception of God which is contained in the word "Jehovah."

AFTER MOSES

Within Moses' time Israel was still a nomadic tribe, with all the habits and institutions of the desert life. The next great step was from the nomadic to the agricultural form of life. This brought the tribes which were now to become a nation into touch with still another form of civilization, known as the Canaanitish or Phœnician. The changes which came about as a result of the settlement in Palestine can hardly be described. Entirely new institutions came into existence, and new conceptions of life, many of them debasing, prevailed

on every side. But if it was a part of the divine plan that Israel should thus spend three centuries or more under Canaanitish influence, this must have signified that the Canaanitish civilization had something which Israel needed, if her religion was to meet the demands of a civilized nation. We cannot believe that these three centuries of Israel's history were a mistake. The influence of the Canaanitish association deserves larger consideration than it has yet received. In time Israel, by the strength of the institutions and ideas which Moses had bequeathed, threw off the burden which Baalism would have imposed upon her, and under Elijah and Elisha achieved an independence of religious thought and life which had never yet been enjoyed. This was the final victory of the desert religion in contact with civilization—a victory which carried with it, as do all such victories, a marked modification of the old régime. Then followed in order the contribution of the prophetic movement from Amos down, and that of the great priestly movement, with its climax in the work of Ezra. To this may be added that work of a universal character which had been going on for many centuries, and which at last culminated in the great wisdom element as expressed in the Book of Proverbs, Job, Ecclesiastes, and other books of Hebrew wisdom. How great and magnificent was this development *after* Moses, for which in part Mosaism furnished the beginnings! But let us not forget that Mosaism stands in a middle position, for in all probability time will show that as much in the development of true religious life and thought preceded Mosaism in world-history as followed it. Let us then keep in mind, not only the great elements which make up Mosaism itself, but also those remarkable connections of Mosaism with what preceded and with what followed—connections which in themselves made Mosaism what it was and what it was to be.